



## CHARACTERISTICS OF FORMS AND MEANINGS OF VERBAL EXPRESSIONS ABOUT GOD'S EXISTENCE IN SABUNESE

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**Abstract:** Sabu Raijua society is a society that is polytheism. They believe many Deo 'Gods and Goddesses' in their lives. They believe that Deo 'God and Goddess' has a different role. Every god and goddess has the character, form and meaning contained in each name. In general, the names of Gods and Goddess in accordance with their role, there is no name that refers to his name. Gods and Goddesses in general have good character, patience, loyalty, helpers, protectors, guardians, and maintainers.

**Keywords:** *Gods, polytheism, different roles, character*

### INTRODUCTION

#### Background

The Indonesian nation is a plural nation because Indonesian society is formed from various ethnic groups which are spread widely throughout Indonesia. Each of these ethnic groups has their own language and culture as a symbol of identity that signifies the existence of the ethnic group as a speech judge judging from the language used and a culture of being judged by the culture adopted. Therefore, in relation to the diversity that signifies the diversity of the situation and order of life of the Indonesian people, it is not only known as a multi-ethnic nation, but also known as a multilingual and multicultural nation.

The miniature of diversity that marks the diversity of the Indonesian people can be witnessed, among others, in the context of the life of the people of the province of East Nusa Tenggara (NTT) because the people are formed from fifteen ethnic groups with their own language and cultural backgrounds with a characteristic pattern as a marker of self-reliance and the distinctive distinction between one ethnic with another ethnicity. One ethnic group in the province of NTT is the ethnic Sabu whose distribution is not only on the islands of Sabu and Raijua, but also in a number of other regions in the NTT region such as the islands of Timor, Flores and Sumba. The width of the ethnic Sabu distribution area occurs as a result of migration that has taken place since the Dutch colonial era (Padje and Padje, 2007; Bire & Bustan, 2014). Like language and culture adopted by other ethnic groups, Sabu language is functionally related to Sabu culture and the relationship is reflected, among other things, in the characteristics of forms and meanings of verbal expressions in Sabu whose essence implies the conceptualization contained in the cognitive map of ethnic Sabu about the existence of gods and goddesses as superhuman or supernatural powers.

Referring to the views reviewed above, in this study, the relationship between Sabu language, Sabu

culture, and ethnic conceptualization of Sabu, as reflected in the characteristics of verbal expressions about the existence of gods and goddesses, as humanistic power in the Sabu language is in accordance with its function as a reflection of Sabu culture as a symbol ethnic socio-cultural identity of Sabu, both as a member of the speech community and as a member of the culture of harmony. Researchers are interested in conducting this research for the following reasons as a basis for consideration. First, verbal expression of the Sabu language which functions as a container that embodies the conceptualization of the ethnic Sabu about the existence of gods and goddesses as human powers has characteristic shapes and meanings in accordance with the specific context of the situation and the socio-cultural context of Sabu ethnicity as the physical environment that underlies its use. Second, judging from the essence of its contents, the conceptualization of the ethnic Sabu about the existence of gods and goddesses as an immanent power expressed and implied in the characteristics of the forms and meanings of verbal expressions illustrates that the ethnic Sabu belongs to the implicit polytheism group because, in traditional Sabu beliefs, there is the diversity of gods. and goddess. Third, the conceptualization of ethnic Sabu about the existence of gods and goddesses as superhuman powers tends to be endangered because it is only listed on the cognitive map of the Sabu older generation. Fourth, based on the results of literature review conducted, there has been no research results that examine specifically and deeply the characteristics of forms and meanings of verbal expressions in Sabu language whose essence reveals the ethnic conceptualization of Sabu about the existence of gods and goddesses as superhuman powers examined through cultural linguistic prisms.

#### Problem and Objectives

Problem formulations in this study are: How is the characteristics form and meaning Verbal expressions

about the existence of Gods and Goddesses as superhuman strength in Sabu language. Specific Research Objectives and Benefits are 1) Describe and explain the characteristics of the forms and meanings of verbal expressions about the existence of gods as superhuman powers in Sabu language; 2) Describe and explain the characteristics of the forms and meanings of verbal expressions about the existence of the goddess as a superhuman strength in Sabu.

## LITERATURE REVIEW

### State of the Art in the Field of Science under Study

The theoretical framework that underpins this research is cultural linguistics with the support of a number of related conceptions that are considered relevant to the focus and aspects of the study with regard to the analysis of the characteristics of forms and meanings of verbal expressions about the existence of gods and goddesses as superhuman powers in Sabu. Cultural linguistics, according to Palmer and Palmer (1996) and Sharifian (2007), is one of the new theoretical perspectives in cognitive linguistics that examines the relationship of language, culture, and conceptualization of a society. In the perspective of cultural linguistics, the language that lives and develops in one society is examined specifically and deeply through cultural prisms with the aim of exposing the conceptualization contained in the cognitive map or cultural knowledge of the community concerned in looking at the world.

To achieve that goal, the mechanism of analysis is based on the assumption that there is a relationship between language and mind or human cognition as members of a society. This assumption emphasizes the function of culture as a source of conceptualization of human experience as members of a society whose realization is funded through cognitive structures such as schemes, categories, metaphors, and scripts (Palmer and Sharifian, 2007; Palmer, 1996). Cultural linguistics is seen as a new paradigm in cognitive linguistics because the emphasis is on the function of the mind as an organ of the human body which is the main source in the process of forming meaning. That view is based on the fact that the mind carries out many cognitive activities such as categorization, knowledge formation, metaphorical understanding, and several other things needed to give meaning to human experience in the context of life as members of one society.

Human cognitive activities are also used to give meaning to their experiences in various levels and domains of interaction (Kovecses, 2009). Because language is structured by using the principle of activity, as is the case with other mind abilities, two important things that should be considered in cultural linguistic studies are as follows: (a) there is a difference if cognitive activities are used to give meaning to certain experiences that are seen better than others, (b) there are different levels of specific activities that occur in one culture. Both of these principles are rooted in the fact that thoughts move the brain in a particular culture by

various contexts such as historical contexts, physical contexts, and discourse contexts (Kovecses, 2009).

## RESEARCH DESIGN

This research is a descriptive study because it presents data on the characteristics of forms and meanings of verbal expressions in the Sabu language whose essence implies the conceptualization of ethnic Sabu about the existence of gods and goddesses as humanistic powers, as and what they are according to the factual reality found at the time of this research (Muhadjir, 1995; Widyastono, 2007; Nusa Putera, 2011; Afrizal, 2014).

### Types of Data and Research Procedures

The reference source in this research is primary data as primary data and secondary data as supporting data. In accordance with the characteristics of the two types of data, the procedures applied in the effort to collect the data needed in this study consisted of field research and library research.

### Field Research

The location of the field research was Sabu Raijua district as the largest ethnic distribution area of Sabu, with the main location chosen being Seba as the capital of Sabu Raijua district. The primary data source or main data is ethnic Sabu as a member of Sabu speech and or members of Sabu culture, especially those who live in the city of Seba as the main research location. However, for the purposes of this study, they were represented by several key informants who were selected based on the following criteria: (1) ethnic Sabu members living in the Seba city area as the main location of this study; (2) has a relatively broad and deep knowledge of knowledge about the relationship between language and culture of Sabu, as reflected in the characteristics of the forms and meanings of verbal expressions in Sabu language whose essence implies the conceptualization contained in the cognitive map of the ethnic Sabu speech about the existence of gods and goddesses as a force humane; and (3) the person concerned is in good physical and spiritual health condition, including speech impairment in order to support the smooth process of conducting interviews in the framework of obtaining primary data as the main data to answer the problem being examined and the desired goals to be achieved through this research (Faisal, 1990 : 44-45; Spradley, 1997: 35-52; Sudikan, 2005: 9). In addition to key informants, in this study, researchers also used a number of comparative informants as supporting data chosen at random, mainly from groups of community leaders and observers of social and cultural problems of Sabu, for the sake of triangulation of data sources in order to maintain the validity of the data from the results of this study in order to be accountable objectively because it is in accordance with the factual reality found in the ethnic life arrangement of Sabu at the time this research was conducted.

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In the link with the use of some of the data collection methods stated above, some of the data collection techniques used are record, elicitation, and listening for defects. Recording is done after obtaining the approval of the key informant to avoid

misunderstanding the purpose of recording data. Data recording is carried out by research assistants as part workers so researchers are more focused in data collection activities. In the interview activity, the researcher conducted elicitation in the form of fishing line related to the scope of the problem aspects being studied. Elicitation is carried out with the aim to explore and solicit informants about the characteristics of the forms and meanings of verbal expressions in the Sabu language whose essence implies the conceptualization of the ethnic Sabu about the existence of gods and goddesses as superhuman powers. During the interview, the researcher listened and recorded data based on its contents consisting of descriptive notes and reflective notes. Descriptive notes contain important points and are relevant to the focus and aspects of the research that were made during the interview. Reflective notes containing the researchers' frameworks, ideas and comments are made immediately after each interview with the informant ends in anticipation of negligence.

### Literature Research

Literature research is carried out with the aim of obtaining secondary data as supporting data deemed relevant to the problem being examined and the objectives to be achieved through this research. To achieve this goal, the data collection method applied in this research is a documentary study. The embodiment of this method is carried out through the study of various documentation deemed relevant to the problem being studied and the objectives to be achieved through this research. However, the types of documentation used as sources of reference in the process of selecting, extracting, and obtaining the data can be sorted and distinguished into two types, namely general references in the form of books and special references in the form of research, monographs, scientific articles, papers, and etc., both those available in print media and those available in electronic media.

### Data Analysis Methods and Techniques

Data were analyzed qualitatively using the inductive method, analysis moves from data to abstraction or concepts / theories that are local / ideographic which examines the form and meaning of verbal expressions in Sabu whose essence implies the conceptualization of the ethnic Sabu about the existence of gods and goddesses as superhuman powers. The data analysis process is carried out in sequence with the following stages of activity: (a) data collection of verbal expressions of Sabu language, (b) classification of verbal expression data according to categories created according to the scope of the problem aspects and research objectives regarding the characteristics of forms and the meaning of verbal expressions about existence god in the Sabu language and the characteristics of the form and meaning of verbal expressions about the existence of the goddess in Sabu, (c) the data transmission of the verbal expression from the oral form into written form for easy analysis, (d) the translation of



the verbal expression data from Sabu into Indonesia for the sake of ease in the analysis process, (e) the selection of translated data to obtain a portrait of the data as a source of analytical reference, (f) data analysis with regard to the characteristics of forms and meanings of verbal expressions in the Sabu language whose essence implies the conceptualization contained in the map cognitive or cultural knowledge ethn k Sabu about the existence of gods and goddesses as human powers.

### Test Legality of Research Results

According to Bungin (2007), researchers conducted a validity test of the results of this study by using data inspection techniques carried out in the following ways: (1) researchers netted as much data as possible from various data sources, both human and non-human; (2) triangulating researchers, methods, theories, and data sources through repeated interviews; (3) explore various types of documentation, both in the form of general references in the form of books and in the form of special references in the form of research results and scientific articles, which are available in print and electronic media.

### Research Results Presentation Techniques

Since the paradigm that forms the philosophical basis of this research is the qualitative research paradigm, the presentation technique of this research is presented in the form of descriptions or by using systematically arranged words in a unity of form and meaning.

## CHARACTERISTICS OF FORM AND THE MEANING OF VERBAL EXPRESSIONS ON THE EXISTENCE OF GODS AS SUPERHUMAN

In general, the Sabu and Raijua people who live on the islands of Sabu and Raijua in Sabu Raijua are Protestant Christians. Before they embraced Protestant Christianity, they had a Jingitui school of belief. This flow of belief is believed by their ancestors. This flow of belief is continually maintained, transmitted and passed on to each generation of adherents. Until now there are still Sabu Raijua people who belong to the Jingitui belief, such as those in the East Sabu District in the Kuji Ratu traditional village, West Sabu District the Namata and Kolo Teriu traditional villages, Hawu Mehara District in the Dara Rae Worai traditional village, Liae District Ege, and on Raijua island in the traditional villages of Ketita and Kolo Rae. Thoughts, values, outlook on life, speech, behavior, habits in the life of the Sabu Raijua community are influenced by the flow of Jingitui beliefs. These thoughts, values, outlook on life, speech, behavior, habits are not only trusted and practiced by those who still maintain their beliefs and beliefs about Jingitui, but also to the Sabu Raijua people who have embraced the Protestant Christianity, for example a Sabu Raijua who died outside Sabu Raijua island, then his spirit must be brought home. This spirit is the term "Rokattu" which means hair. The fact that what is brought home is not real hair, but it can be

brought home clothes, pants, skirts, blouses, kebayas, sarong, cloth, earrings, necklaces, and so on .

Sabu Raijua people in their daily lives are very much influenced by culture that inherits thoughts, values, outlook on life, speech, behavior, habits that exist in the flow of Jingitui beliefs. This is proven by their living habits that always refer to the culture they profess. Wherever they are, such as they are in Timor, Flores, Alor, Sumba, even outside the Province of East Nusa Tenggara, if there are traditional rituals in their traditional villages they will go home and gather with their extended families. Their love of culture, has been binding in knitting togetherness that exists in the community.

Even today, Protestant Christians often come to the customary villages and Jingitui figures to ask for guidance, advice, help from the Gods they trust, such as when they were sick, experiencing natural disasters, accidents, who took part in local elections or DPR member (D), village head, promotion of position to the bureaucracy, and so on. Values and habits practiced by the people of the Jingitui faith, often also carried out in activities involving Christians, such as while performing the Ped'oa dance, Ledo Hawu 'Sabu dance', Abe rokattu 'carry hair', horse racing, etc. . These activities are actually a product of the Jingitui belief which is still being carried out by Sabu Raijua people, both those who are Christian Protestants and those who have Jingitui beliefs.

## RESEARCH RESULTS AND DISCUSSION

### Research Results

Sabu Raijua people who are still of the Jingitui faith and also who are generally Protestant Christians, and other religions still continue to practice Jingitui's beliefs and values. This is proven by worshipping Deo 'Gods and Goddesses' whom they believe in.

### The Shape and Meaning of Gods

The form and meaning of Deo 'Gods and Goddesses can be found in Sabu Raijua people who live in Sabu Raijua District in various verbal expressions. Verbal expressions spoken by these people show politeness, honor, and worship of the Deo 'God and Goddess'. This is evidenced by the worship of Deo (Gods and Goddess) they believe. Sabu Raijua people believe that Jingitui believes that in their relationships there are so many gods and goddesses in accordance with their deeds and character, including:

According to Mr. Riwo Lodo and Hire Dimu (2019) as community leaders and cultural figures who still belong to the beliefs of Jingitui and Welser Dimu Nadju community and cultural leaders put forward a number of Deo names (Gods and Goddesses) that play a role in the process of creating the universe and living things in therein is man and all of his creations.

1. Deo Ama or Deo Muri Mara Miha Unu 'God the Creator and Owner of a universe that exists without a cause'

2. Deo Rai 'guard and protector of the island or universe Sabu Raijua' Deo Rai is a god as ruler and guardian of the island or universe of Sabu Raijua. This means that Deo Rai is not only guarding Sabu Raijua island, but the universe or the universe.
3. Deo Ro Ro or Kâi Worai 'God of earth diggers' The Sabu Raijua people believe that there is a person who is also a Spirit whom they call His name Deo Ro Ro. Deo Ro Ro is the God who made or created humans.
4. Deo Mela Tubu (Kehihe Worai 'God defies land' Deo Mela Tubu or Kehihe Worai 'God to win the ground' is a God who does the activity to win the ground.
5. Deo Lede Mela or Pelako 'God who collects land that has been winnowed' Deo Lede Mela or Pelako is a deity who collects land that has been winnowed by Deo Mela Tubu or Kehihe Worai who is a deity who conducts a winnowing of the land.
6. Deo Rai Lede Woro Witch 'Forms and weaves human in the womb' mother ' Deo Rai Lede Woro Penyi is a God who is believed and believed by Sabu Raijua community as a God who forms and weaves human beings in the mother's womb.
7. Deo Muri Lai Petiu Henga 'Exhale alive to the fetus in the mother's womb'
8. Deo Maja Muri Lai Harrowing Dai 'Revive living creatures including humans in them.
9. Deo Awonga. Deo Awonga is a god who is believed to be a god who creates and cares for animals.
10. Deo Aba Lede 'Lord of the mountains' The Sabu Raijua people believe that Deo Aba Lede is a god who controls a mountain.
11. Deo Mamo Dara 'maker and gave rain. The Sabu Raijua people who have the Jingitiu belief believe that Deo Mamo Dara is a Goddess who makes and rains.
12. Deo Mamo Dahi or Mare Lau 'Sea Goddess' Sabu Raijua people who have the Jingitiu belief believe that Deo Mamo Dahi or Mare Lau, the "Goddess of the Sea", is a goddess believed to be the guardian of the sea and the ocean. Sabu Raijua people believe that in the event of storms, typhoons, high waves and accidents at sea, then by mentioning or calling out the name of the goddess, they will be helped and saved.
13. Deo Mamo Lede 'mountain goddess' The Sabu Raijua people who have the Jingitiu belief believe that Deo Mamo Lede is a Goddess who is trusted to protect and protect the community's pets in the wilderness and mountains or hills.
14. Deo Piga Lau 'Dewi Piga Jawa Lau: ' Goddess who has power over rain.' For Sabu Raijua people believe that the drought and the lack of rain are the result of human or their mistakes. Therefore, to beg for rain, they begged Dewi Piga Jawa Lau as the ruler of the rain.
15. Deo Miss Jawa Lau: 'The goddess in charge of newborn babies. Newborns are still very weak. They don't have the strength to live and move. For the

people of Sabu Raijua who believe that Jingitiu believes and believes that Ms. Jawa Lau as the Goddess is in charge of protecting these babies from illnesses that threaten their survival.

16. Deo Wanyi Dara Lie: 'Dewi who is believed to maintain the growth of children. Newborns are still very weak. They do not yet have the strength to live and move and grow, develop, and reach physical and psychological maturity. For the people of Sabu Raijua who believe in Jingitiu belief and believe that Wanyinyi Dara Lie as the Goddess in charge of maintaining the growth, development and maturity of these babies so that they grow well for their survival.

### Characteristics of Deo 'God and Goddess'

Characteristics derived from the word character which means the mental, moral or moral characteristics that distinguish one person from another; character; character: has character; have personality; have character. While the characteristic means it has a characteristic in accordance with certain dispositions (Moeliono, et al. 1989). The characters and characteristics discussed in this study are the characters and characteristics of Deo 'God and Goddess' which are certainly different from human characters in general.

According to Mr. Riwo Lodo and Hire Dimu (2019) as community leaders and cultural figures who still believe in Jingitiu and Welser Dimu Nadju community and culture figures put forward a number of names Deo (Gods and Goddesses) who play a role in the process of creating the universe and living things in inside there are humans.

1. Deo Ama or Deo Muri Mara Miha Unu 'The Good God Creator of the universe that exists without a cause'. The character of Deo Ama or Deo Muri Mara Miha Unu 'God the Father or the Good God the creator of the universe that exists without a cause' is love, kind, patient, generous, humble, forgiving, gentle, loyal, loyal, peaceful, angry.
2. Deo Rai Hawu 'Guardian and protector deity of the island or universe Sabu Raijua' Deo Rai is a god as ruler and guardian of the island or universe of Sabu Raijua. This means that Deo Rai is not only guarding Sabu Raijua island, but the universe or the universe. Deo Rai Hawu's character 'The God of Hawu / Sabu Island is loyal, patient, protective, and guardian.
3. Deo Ro Ro or Kâi Worai 'God of earth diggers' In the traditional belief of the Sabu Raijua community which is based on the Jingitiu belief. They believe that there is a person who also is a Spirit they call His name by Deo Ro Ro. Deo Ro Ro is the God who made or created humans. The character of Deo Ro Ro or Kâi Worai 'Gods who dig the ground are loyal, patient, hardworking, protective, and guardian.
4. Deo Mela Tubu (Kehihe Worai 'God defies land' Deo Mela Tubu or Kehihe Worai 'God to win the ground' is a God who does the activity to win the ground. The character of Deo Mela Tubu (Kehihe

- Worai 'God to win the ground' is Lede Mela or Pelako 'The God who collects the winnowed land' is loyal, patient, hardworking, protective, and guardian.
5. Deo Lede Mela or Pelako 'God who collects land that has been winnowed' Deo Lede Mela or Pelako is a deity who collects land that has been winnowed by Deo Mela Tubu or Kehihe Worai who is a deity who conducts a winnowing of the land. The character 'Lede Mela or Pelako' The God who collects the land that has been winnowed 'is faithful, patient, hard-working, protective, and guardian.
  6. Deo Rai Lede Woro Witch 'Forms and weaves human in the womb' mother ' Deo Rai Lede Woro Penyi is a God who is believed and believed by Sabu Raijua community as a God who forms and weaves human beings in the mother's womb. The character 'Deo Rai Lede Woro Witch' Forms and weaves human beings in the 'mother' womb 'is loyal, patient, hardworking, protective, and guardian.
  7. Deo Muri Lai Petiu Henga 'Exhale alive to the fetus in the mother's womb' The character 'Deo Muri Lai Petiu Henga' 'Exhales life to the fetus in the mother's womb' 'is: faithful, patient, hardworking, protective, and guardian.
  8. Deo Maja Muri Lai Harrowing Dai 'Revive living creatures including humans in them. The character 'Deo Muri Lai Mengarru Dai' 'Living creatures including humans in them' 'is faithful, patient, hardworking, protective, and guardian.
  9. Deo Awonga. Deo Awonga is a god who is believed and believed to be a god who creates and cares for animals. The character 'Deo Awonga is a God who is trusted and believed to be a god who creates and cares for animals' is loyal, patient, hardworking, protective, and guardian.
  10. Deo Aba Lede 'A god who controls a mountain' The Sabu Raijua people believe and believe that Deo Aba Lede is a god who controls a mountain. The character 'Deo Aba Lede' the God who controls the mountains' is loyal, patient, protective, and guardian.
  11. Deo Mamo Dara 'A god who makes and gives rain. The Sabu Raijua people who have the Jingitiu belief believe and believe that Deo Mamo Dara is the Goddess who makes and rains. The character 'Deo Mamo Dara' the God who makes and gives rain 'is faithful, patient, kind, generous, protective, and guardian.
  12. Deo Mamo Dahi or Mare Lau 'Goddess of the sea' The Sabu Raijua people who have the Jingitiu belief believe and believe that Deo Mamo Dahi or Mare Lau 'Goddess of the Sea' is a goddess believed to be the guardian of the sea and the ocean. Sabu Raijua people believe that in the event of storms, typhoons, high waves and accidents at sea, then by mentioning or calling out the name of the goddess, they will be helped and saved. The character 'Deo Mamo Dahi' Goddess of the Sea 'is loyal, patient, kind, protective, and guardian, bad-tempered.
  13. Deo Mamo Lede 'Mountain Goddess' The Sabu Raijua people who have the Jingitiu belief believe that Deo Mamo Lede is a Goddess who is trusted to protect and protect the community's pets in the wilderness and mountains or hills. The character 'Deo Mamo Lede' the Goddess who is in power and guarding the mountains and surroundings' is loyal, patient, kind, generous, protective, and guardian.
  14. Deo Hana Jawa Lau 'Goddess who has power over pregnant and infertile mothers'. That is, for people who do not have children, prayers will pray to the goddess Hana Jawa Lau to give them children. So, for Sabu Raijua people who believe that Jingitiu believes that every pregnant woman is guarded and protected by Dewi Hana Lau Jawa. Similarly, women who are barren. If they ask him, they believe and believe they will be given a child. The character of Deo Hana Jawa Lau 'The goddess who has power over pregnant and infertile mothers is faithful, patient, kind, generous, helpful, protective, and guardian.
  15. Deo Miss Jawa Lau: 'The goddess in charge of newborn babies Newborns are still very weak. They don't have the strength to live and move. For the people of Sabu Raijua who believe that Jingitiu believes and believes that Ms. Jawa Lau as the Goddess is in charge of protecting these babies from illnesses that threaten their survival. Deo Hana's character Ms. Lau 'The goddess who is in charge of pregnant and infertile mothers is faithful, patient, kind, generous, helpful, protective, and guardian.
  16. Deo Wanyi Dara Lie: 'Dewi who is believed to maintain the growth of children. Newborns are still very weak. They do not yet have the strength to live and move and grow, develop, and reach physical and psychological maturity. For the people of Sabu Raijua who believe in Jingitiu belief and believe that Wanyinyi Dara Lie as the Goddess in charge of maintaining the growth, development and maturity of these babies so that they grow well for their survival. Deo Wanyi Dara Lie's character is loyal, patient, kind, generous, helpful, protective, and guardian.
- ## DISCUSSION
- In general, the Sabu Raijua people believe in Deo 'God and Goddess' who have the following characteristics:
1. **Deo Ama or Deo Muri Mara Miha Unu 'God the Creator and Owner of a universe that exists without a cause'**
- In general, Sabu Raijua people who live in their ancestral lands or who are born, large, and die on Sabu Raijua Island, have a flow of traditional beliefs called Jingitiu. This line of belief is hereditary inherited from their children and grandchildren. Understand that Sabu Raijua's island or universe is an island or universe created or created by Deo Ama 'Father God'. God the Father or God created this universe from nothing into existence. God the Father who bestowed and gave this island to them to live, live, mate, breed, work, eat, drink, and praise God who has been good to them.



The Sabu Raijua community believes and believes that Deo Ama 'God the Father who did pe era and do tao' who created and made 'Sabu Raijua's island or universe from nothing into nothing in everything in heaven and on earth with everything its contents. He who creates from no material into material. Therefore, the Sabu Raijua people consider Deo Ama to be a very kind hearted God. He not only created or made this island, but He also gave this island to their ancestors to inhabit. From their ancestors, they believe that they have bequeathed a stream of Jingitui beliefs that led them to the recognition of Deo Ama 'God the Father' as the creator and provider of life for all people who live in the Sabu Raijua universe.

They believe and believe that Deo Ama is not a person who can be seen physically, heard his words or words, cannot be touched by his body, cannot be seen by his presence. The Sabu Raijua community believes and believes that Deo Ama is a figure who is a Spirit. The figure of the Spirit is believed and believed not to dwell or live in Jagat Sabu Raijua or on earth. They believe that Deo Ama lives in heaven or heaven (in the current Christian sense). They believe that Deo Ama as a Spirit is present everywhere (place) and anytime (time), if humans praise and call on His name. By praising and calling on His name, He is pleased to help and bless the struggles, difficulties, challenges, illnesses they suffer.

The Sabu Raijua people believe and believe that God is responsible for everything in the heavens and the earth. God who cannot be seen and reached by humans. But through His great work, the universe was created. God who lives in the sky. Because Deo Ama is God himself who cannot be seen, heard His words, touched, so for the people of Sabu Raijua it is very unstable to mention His name carelessly, let alone swear by using His name. They believe that by saying His name carelessly or swearing false with His name, they will get a curse or punishment from Him. Therefore, Sabu Raijua in their daily lives never mention his name, except in traditional rituals or religious rituals.

## **2. Deo Rai Hawu 'Guardian and protector deity of the island or universe Sabu Raijua'**

Deo Rai Hawu is a god as ruler and guardian of the island or universe Sabu Raijua. This means that Deo Rai Hawu is not only guarding Sabu Raijua island, but the universe or the universe. Everything in the universe of the island, such as land, water, living things, air, and so on, is guarded by Deo Rai Hawu. Sabu Raijua people, especially those who believe in Jingitui belief, believe that Deo Rai Hawu is the guardian and protector of this island. As Deo guard and protector of Sabu Raijua island, Sabu Raijua people respect him very much. This is blinded by the people's fear of speaking his name carelessly. They are afraid that if their name is carelessly mentioned, they will get a curse or a problem in life. Therefore, the mention of the name Deo only occurs in cultural or religious rituals.

## **3. Deo Ro Ro or Kâi Worai 'God of earth diggers'**

As in Christian teachings, that humans come from the dust of the earth which was formed by God Himself by His hand. Likewise, in the traditional belief of the Sabu Raijua community which is based on the Jingitui belief. They believe that there is a person who also is a Spirit they call His name by Deo Ro Ro. Deo Ro Ro is the God who made or created humans. Before humans were created or made, this Deo dug up soil as material to make humans. Therefore, He prepared the best choice of land in His view. The best soil is processed in such a way that humans form humans.

The Sabu Raijua community believes that the people in this world, especially in the Sabu Raijua universe are the products of Deo Ro Ro's creation. Deo Ro Ro is also believed to be God in a different name. He is the Spirit and the Lord God himself.

## **4. Deo Mela Tubu Kehihe Worai 'God defies the ground'**

Deo Mela Tubu or Kehihe Worai 'God to win the ground' is a God who does the activity to win the ground. The Sabu Raijua people, especially those who still believe in Jingitui, believe and believe that the land that has been destroyed and pounded by Deo Ro Ro or Kâi Worai, the 'Land Digger God', has not yet been completed in human creation and manufacture. Land that has been dug by Deo Ro Ro and destroyed by pounding needs to be selected or chosen again the best by winnowing the land. By winnowing this land, you will find unfavorable soil and stones that cannot be used as human formers. The aim is to obtain the best soil material to create and shape humans. After the land has been destroyed and crushed, then the Deo Mela Tubu or Kehihe Worai 'God will win the ground', win the land. By winnowing the land, the land that is not good and the stones that are not good are thrown away, while the best land is chosen to create and form humans.

## **5. Deo Lede Mela or Pelako 'God who collects land that has been winnowed'**

Deo Lede Mela or Pelako is a deity who collects land that has been winnowed by Deo Mela Tubu or Kehihe Worai who is a deity who conducts a winnowing of the land. The Sabu Raijua community, especially those who still believe in Jingitui, believe and believe that the land that has been destroyed and pounded by Deo Ro Ro or Kâi Worai 'God of land diggers' cannot yet become the land to create and shape humans. This is because the land is still mixed with rocks or soil that is not of high quality as a means of human creator and maker. Therefore, the land that has been winnowed is chosen the best, and which is not well disposed of. The aim is to obtain the best soil material to create and shape humans.

## **6. Deo Rai Lede Woro Witch 'Forms and weaves human in the womb' mother'**

Deo Rai Lede Woro Penyi is a God who is believed and believed by Sabu Raijua community as a

God who forms and weaves human beings in the mother's womb. As long as the fetus is in the mother's womb, the fetus is woven and knitted in such a way for nine months and ten days, until the fetus is human. Weaving and knitting is so good and unique, so that a baby or human is formed that is unique and different from other humans.

#### **7. Deo Muri Lai Petiu Henga 'Exhale alive to the fetus in the mother's womb'**

After Deo Rai Lede Woro Penyi formed and weaved humans in her mother's womb, the Sabu Raijua people who had the Jingitiu belief believed and believed that Deo Muri Lai Petiu Heng was the one who breathed life in the fetus in the mother's womb. A fetus in his mother's womb will be born safely because he has a breath exhaled by Deo Muri Lai Petiu Henga.

#### **8. Deo Maja Muri Lai Harrowing Dai 'Revive living creatures including humans in them.'**

After Deo Muri Lai Petiu Henga exhales life to the fetus in the mother's womb, the baby-shaped fetus is born safely because he has a breath exhaled by Deo Muri Lai Petiu Henga. The Sabu Raijua people who believe in Jingitiu believe and believe that Deo Maja Muri Lai Disguised Dailah which nurtures the lives of infants and even all humans and creatures living in it.

#### **9. Deo Awonga**

Deo Awonga is a god who is believed and believed to be a god who creates and maintains animals. This society believes that all animals born and living in Sabu Raijua are created by Deo Amonga. After this god created all the animals, the animals were kept. He takes care of all animals by preparing food for all animals from birth, large, until the animal is used for the interests and needs of society.

#### **10. Deo Aba Lede 'Lord of the mountains'**

The Sabu Raijua people believe and believe that Deo Aba Lede is a god who controls a mountain. Because Dewa Inbi controls the mountain, all animals that are kept or bound around the mountain will be monitored and guarded by this god. This god will guard and supervise every animal that is around the guhning, by the way the animal will not be seen if people intend to steal the animal or be pounced on and eaten by wild animals. So, if animals are kept and bound around the mountains, they will be protected from theft or wild animals.

#### **11. Deo Mamo Dara 'A god who makes and gives rain'**

The Sabu Raijua people who have the Jingitiu belief believe and believe that Deo Mamo Dara is the Goddess who makes and rains. Therefore, if there is no rain and the community experiences drought and lack of water, then they conduct a traditional ceremony led by the mone ana 'traditional elders' to ask for rain to fall. Usually this demand from the community is fulfilled by

the Goddess by sending rain. Therefore, these people really believe in the help of this goddess, if they ask for it through traditional ceremonies. In this ceremony they usually prepare betel nuts as offerings to the goddess.

#### **12. Deo Mamo Dahi or Mare Lau 'Sea Goddess'**

The goddess of the sea is a goddess believed to be the guardian of the sea and ocean. Sabu Raijua people believe that if there is an accident at sea, then by saying or calling the name of the goddess, then they will be helped and saved. When the victim is saved, as a sign of gratitude, the victim or the victim's family will make offerings in the form of slaughtering animals with two or four legs. If the accident rate experienced by a small victim, then enough with two-legged animals, namely chickens. If the sea accident is severe, for example in the middle of the sea, the victim or the victim's family must offer a four-legged animal such as a pig, goat or sheep.

#### **13. Deo Mamo Lede 'Mountain Goddess'**

Deo Aba Lede and Deo Mamo Lede are gods and goddesses who are believed to protect and protect the community pets in the wilderness and mountains or hills. If there are people who maintain and bind their pets in the fields, in the mountains or in the hills, then by mentioning and asking for help Deo Aba Lede and Deo Mamo Lede, then they will protect and protect the pets from theft or robbery. Pets tied to the 'mountain' lede are believed by the community to be protected and guarded by the deo. Even people who intend to steal and rob, then that person will get lost in the mountains and in view of where the animal was tied. Therefore, there is almost never an animal lost in the mountains and in the fields if the person who ties the animal calls and calls the name of the deo and mamo.

Understanding the gods themselves for people who believe in the existence of a god who looks after them is a god can mean Deo. And Deo itself can be a spirit, animal or animal that cannot be touched by the physical human because it is only a hallucination, and they consider it to exist, but the word Deo is a Sabu language whose Indonesian translation means 'God'. Their understanding of the goddess they worshiped in the form of the dominant spirits was a woman in white clothes and long black hair (ghost). Goddess of character kill or evil that makes scare. Examples of goddesses: (1) the goddess Mara Mea, the goddess who kills and eats living things, (2) the goddess Ra Mea, the goddess who can destroy humans.

#### **14. Deo Hana Jawa Lau: goddess who rules over pregnant and infertile mothers.**

That is, for people who do not have children, prayers will pray to the goddess Hana Jawa Lau to give them children. So, for Sabu Raijua people who believe in Jingitiu belief and believe that every pregnant woman is looked after and protected by Dewi Hana Lau Jawa. Similarly, women who are barren. If they ask him, they believe and believe they will be given a child.



### 15. Deo Nona Jawa Lau: goddess in charge of newborn babies

Newborns are still very weak. They don't have the strength to live and move. For the people of Sabu Raijua who believe that Jingitui believes and believes that Ms. Jawa Lau as the Goddess is in charge of protecting these babies from illnesses that threaten their survival.

### 16. Wanynyi Dara Lie: goddess who is believed to maintain the growth of children

Newborns are still very weak. They do not yet have the strength to live and move and grow, develop, and reach physical and psychological maturity. For the people of Sabu Raijua who believe in Jingitui belief and believe that Wanynyi Dara Lie as the Goddess in charge of maintaining the growth, development and maturity of these babies so that they grow well for their survival.

The goddesses they believe are in various places such as above and cut by rocks, caves, trees. So, they can pray asking wherever and whenever. When they pray, and believe the goddesses exist, in their minds even though they do not see physically, they cannot touch, and what they see can be children, ladies, or parents / grandmothers. When someone believes what is on his mind, then he will see these goddesses, which humans usually call demons / ghosts / kuntilanak, in human form (spirits). To go to prayer they must ask permission to the traditional elders to enter prayer (asceticism), when before going to pray, they have prepared anything that will be offered to the gods, in the form of chickens and so forth depending on the prayer leaders (elders custom) ask to be taken.

## CONCLUSIONS

The conclusions in this research are:

1. The Sabu Raijua community believes that it is a polytheistic society. They believe many Deo 'Gods and Goddesses' in their lives.
2. Sabu Raijua people believe and believe that Deo 'God and Goddess' has a different role ..
3. Each Deo has the character, form and meaning contained in each name.

## SUGGESTIONS

Suggestions in this study are:

1. Further research is needed, so that more satisfying results can be obtained.
2. As a religious community, Sabu Raijua people can manage their lives with the fear of God.

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